CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

From the Unitarian Defendant.

ON THE ATTEMPT TO DEPRIVE UNITARIANS OF THE NAME OF CHRISTIANS.

Continued from page 105.

In respect to its injustice, if we have succeeded in showing it to be unscriptural, it is of course, in that point of view, unjust. But we have a variety of other considerations in hand, which we trust will assist in convincing our opponents still more strongly of the injustice of which we complain.

We would, in the first place, call their attention to the different acceptations under which the word Christian is received in the world.—Sometimes it is used for the sole purpose of large geographical distinctions, comprehending, without excepting individual cases of atheists, deists, and other unbelievers, all the inhabitants of a given division of the globe. Thus Europe is a region, in this sense, usually denominated Christian, in contradistinction to Pagan and Mahometan countries. Now, though there is nothing religious or spiritual in this acceptation of the word, yet it is expressive of a vast number of privileges and blessings and excellencies which peculiarly belong to those portions of the world called Christian. The very mention of the name Christian suggests to the mind a degree of civilization, refinement, illumination, progress in moral and political science, skill in the arts, cultivation in literature, attainments in the exact sciences, and possession of many kinds of virtue, all of which are as much the inalienable birthright of Unitarians, as of the most determined champions of orthodoxy. And herein consists a part of the injustice and fallacy which we are now dragging to light; which is, that certain Trinitarians, in revolving for a time in their minds a few speculative doctrines, come at length to attach so exclusive an importance to those doctrines as to make them the test by which a man shall be called Christian; and Unitarians, finding it impossible in their hearts and souls to stand such a test, are consequently, with a great deal of formality, solemnity, and earnestness, denied all right to a participation in the Christian name. And what is the consequence? Why, three quarters of those who are influenced by the argument will not have the leisure or reflection to discriminate between the two significations of which the word Christian is susceptible. From the irresistible influence of association of ideas, they immediately class Unitarians in their imaginations with all that is odious or abominable in Mahometanism, Judaism, Paganism; exclude them from all share in that moral splendour, that civil exaltation, that intellectual glory, which distinguish christian nations amidst the inhabitants of the world; regard them as incapable even of those virtues of nature which, from their softness and excellence, and conformity to the spirit of the gospel, have appropriately received the appellation of Christian, and learn to look upon them, countrymen, friends, neighbours, and acquaintances, as they are, as something in the light of a distinct and meaner cast of people. Now it would lessen not the injustice of the thing, though our revilers should disclaim the intention of rushing to such lengths of abuse as are involved in the abovementioned consequences. Because, when they deny us to be Christians, they make no limitation—no specification—no distinction—no modification. If they would only introduce some qualifying epithet or phrase into their assertion, such as, "we can't allow Unitarians to be orthodox Christians," or "Christians in a Calvinistic sense of the word," and the like, we should not have so much cause to complain, but would let our orthodox and theological reputations go for what they were worth, if we could not defend them upon separate grounds. But as long as there is current in the world a wider and more comprehensive sense to the word Christian, we do cordially protest against this modern device of entrapping unreflecting people into a sudden and illegitimate abhorrence of a class of men, by wresting from them a name which in its general acceptation they have never, never forfeited, though they may not be entitled to the narrower and more sectarian application of it, which is drawn from the writings of Calvin.

We already anticipate a kind of an answer to the foregoing statement. It may be said, "by denying you outright the name of Christians, we no more exclude you from the privileges and associations attached to its general and civil sense, than has been done in the case of professed sceptics, deists, infidels, and atheists, residing in christian countries." To this we reply—whenever the odium stirred up against deists and infidels, residing in christian countries, is sufficiently strong to place them in the light of outlaws from the civil, moral, and intellectual blessings that surround them, and to which they themselves perhaps contribute, we earnestly contend that in this case there is a manifest injustice inflicted even on deists and infidels. Therefore it is a poor excuse to say to Unitarians, you have no right to complain of injustice, since the very same thing has been perpetrated against sceptics and deists. This would rather aggravate than diminish our cause of complaint.

But though the foregoing argument is perfectly strong and legitimate, we will not insist on it any further. We do not need it, and that for a very good reason—there is no sort of parallel between the two cases which our opponents would bring forward. For deists and atheists have themselves voluntarily renounced the name of Christian in its theological acceptation, which Unitarians have never done, and never will do. If the former are willing to encounter the various collateral disadvantages resulting from an abandonment of the Christian name, that diminishes not the injustice committed against us, until it can be shown that we cherish the very same principles with deists and infidels, and assume the name of Christian for the purpose of enjoying a reputation to which we are not in reality entitled. And this involves us in two inquiries, the issue of which will not only confirm the subordinate point we have been endeavouring to establish, but will also settle the question before us.

First, then, do Unitarians indeed cherish the same principles with infidels and deists? To this question, we solemnly answer, no more than light is the same with darkness. But a solemn asseveration not being enough, we entreat those who are able and willing to let prejudice give way to the force of facts, to examine for a moment the following statements. The deist regards the general story of the New Testament as the invention of impostors, or the vision of enthusiasts. The Unitarian receives it as the faithful record of honest eye-witnesses, and the sober concurrent declaration of several good men in their right senses. The deist, being compelled by the weight of historical evidence to allow the existence of such a person as Jesus Christ, accounts for his alleged miracles, and all the supernatural attributes of his character and events of his life by natural causes,* or by the delusion or the dishonesty of his biographers. The Unitarian believes in the truth of the miracles and in the preternatural union of Jesus with the deity, with as much confidence as in any fact in history. The deist denies, the Unitarian acknowledges, a revelation. But it is of no use further to multiply these points of contrast. The two or three already alleged are sufficient to demonstrate that the two classes of men in question are in their tenets perfect antipodes to each other, and that therefore when Unitarians are put off with the assurance that the same quarters are granted to them which are granted to infidels and deists, they ought to remonstrate against the wicked *injustice* as well as the added *insult* of the classification, and shew the falsity of the grounds on which it is made.

But further, not only is there a mountainous incompatibility between the principles of deists and Unitarians; we throw ourselves on the candour of every considerate man, to decide also whether Unitarians possess not *positive* qualifications sufficient to entitle them to the Christian name. We will, omit as before, the evidence from Scripture, (though many, we hope, have already regarded that as decisive,) and will place the subject on more general grounds. That Unitarians do gather some kind of system of religion and morals from the instructions of Christ and the writings of his apostles, we presume not even our opponents will deny. That we profess or attempt to deduce our religion and morality from no other quarter, we hold to be equally manifest; the only question between us and Trinitarians being, whether we interpret the Christian Scriptures aright. Whatever are our views of the person and nature of Christ, yet, that we acknowledge his spiritual authority, that we regard him as a heaven-commissioned instructer, that we consider his commands supremely binding, that we recommend unceasingly the cultivation of his spirit, that we allow him to be "the *head* of all things to the church," that we look upon him as our *master* in a religious point of view, all this is too notorious to require proof. But are not these positive relations in which we stand to Christ sufficient to entitle us to the appellation of Christians, according to the common use of derivative words? Unitarians place Christ at an incomparably higher exaltation than Mahometans place Mahomet. And yet no one pretends to say that Mahometans do not deserve their name on account of their not absolutely deifying their master. Even Miss Hannah Adams, before she became what she has been for several years, a most decided Unitarian, and while she was a strict Calvinist, would not permit sectarian zeal to transport her so far as to thrust Unitarians out of the pale of Christianity in her celebrated Dictionary of Religion. Nor has any historian of religious sects, that we know of, acted differently. It really looks like the last argument, new or old, in the treasury of Trinitarians, and as if every thing else they could advance had been answered or exhausted, to come down in this manner to the spiteful play of calling and refusing names.

We trust we shall not be misunderstood in adducing one consideration more in proof of the *particular injustice* now under animadversion.—Without arrogating to our own denomination a disproportionate share of piety, operative faith, and the christian graces, we would venture humbly to ask, whether a considerable number of eminent individuals, who have embraced our mode of belief, and have confessedly been the ornaments of the christian church, as well as of human nature, can with any fairness be denied an appellation to which they attached more value than to any other blessing on earth? Newton lived, and Watts died, a Unitarian. Shall a few zealots, at this period, dare to reverse the decision of the whole christian world, which has so long reckoned those two men among the most favoured disciples of Jesus? Lardner devoted the whole of a humble and innocent life to exemplifying the spirit of the gospel in private, and publishing works in favour of its credibility, of which every christian denomination is glad to avail itself to repel the attacks of deists or unbelievers; yet he was a Unitarian.—The venerable Anna Letitia Barbauld, who is now in her 81st year, whose beautiful hymns have been lisped for half a century by the child of nearly every pious parent who speaks the English tongue—Mrs. Barbauld, trusting, with ripened expectations and firm hope in the Redeemer, to resign her spirit into the hands of him who gave it, happens to belong to this obnoxious fold of Unitarians; though even the publisher of a religious paper, which has countenanced in its review of Dr. Miller's Letters the denial of the name of Christians to Unitarians, has found something in the following most exquisite and touching verses worthy of being presented to his readers:—

A THOUGHT ON DEATH.

BY MRS. BARBAULD.

*Written in her ninetieth year.**

When life as opening buds is sweet,
And golden hopes the spirit greet,
And youth prepares his joys to meet,
Alas! how hard it is to die!

When scarce is seiz'd some borrow'd prize,
And duties press, and tender ties
Forbid the soul from earth to rise,
How awful then it is to die!

When one by one those ties are torn,
And friend from friend is snatch'd forlorn,
And man is left alone to mourn,
Ah! then how easy 'tis to die!

When trembling limbs refuse their weight,
And films slow gath'ring dim the sight,
And clouds obscure the mental light,
'Tis nature's precious boon to die!

When faith is strong, and conscience clear,
And words of peace the spirit cheer,
And vision'd glories half appear,
'Tis joy, 'tis triumph then to die!

The reverend author of these lines not a Christian! Ah, well, words and fashions vary in these modern days. In our own country, to say nothing of thousands besides, we suppose that the names of Mayhew, and Buckminster, and Forster, must be torn from the catalogue of Christians, and nailed up, on the black board of—this pen recoils in writing, deists and infidels.

*We think this statement of her age must be incorrect. Unless we are very much deceived, we would say it should be eightieth. Yet we have no exact knowledge of the fact.

DR. CHANNING'S SERMON.

The following extract is from the "Advertisement to the Calcutta edition" of Dr. Channing's Sermon.

Archdeacon Paley, in the dedication of his work on Moral and Political Philosophy, applies the epithet *just* to the opinion, that "whatever renders religion more rational, renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more toward recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious inquirers, and, through them, to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment." This opinion so well expresses the design and tendency of the following Sermon, as well as the object contemplated in its republication, that it is almost superfluous to add another word more in recommending it to the public attention. The best proof of its merit is, that it has called forth several able replies in the United States of America, where it was originally published. Of these, two have reached this country, the one embracing a general view of the doctrines impugned, or conceived to be impugned, by the author; and the other being principally occupied by a critical discussion of the texts which are commonly adduced in this controversy. Both are written with that zeal for truth which, from the example of some, we might suppose to be incompatible with the exercise of candour, charity, and good will to their opponents; but which we find happily united with these Christian virtues, both in the following Discourse, and in the replies to which it has given rise.—Amidst all the conflictings of sects and parties, truth will be elicited, and the certainty of this affords the most heart-felt satisfaction to those of its friends, who, while the subject is under discussion, are loaded with obloquy and reproach. The time will come when Christianity, no longer debased by the corruptions which successive ages have heaped upon it, nor too much attenuated by the refinements of speculative minds, but seen in all its original purity and excellence, will be the religion of mankind. And to those who anticipate this event with joy, and labour to accelerate its approach, it ought to be a subject of dispassionate inquiry, whether the doctrine of the Trinity, which it puzzles the most learned and acute of its supporters to distinguish from Tritheism, does not form a serious obstacle in their way, and whether the relinquishment of it might not leave untouched all those doctrines of which it is supposed to be the foundation, and thus pave the way for the universal reception of Christianity—the object of their most ardent wishes, and most laudable endeavours. W. A.

Calcutta, Feb. 4, 1822.

ON PERSECUTION.

Every denomination of Christians, in practice at least, attaches some peculiar merit to some peculiar mode of faith or form of worship; and when the Lutheran, or the Calvinist, or the Independent, boasts that persecution for matters of faith is in its own nature incompatible with the creed which he professes, he may perhaps receive some check in his laudable triumph, by looking back at the events of past times. The member of the Church of England may recal to mind the ecclesiastical commissions in the time of Queen Elizabeth and of Charles the first, and the atrocities committed in Scotland against the Presbyterians in the time of Charles the second. The Presbyterian* himself may recollect the case of those who fled across the Atlantic rather than endure any restraint on conscience; and then, when established and become powerful in New-England, fined, imprisoned, banished, and hung up the peaceful Quakers for non-comformity to their creed and ritual. Lastly, even these Quakers, the most meek and unoffending of all religionists, and who are said to dislike creeds and all human inventions, have been known, in some instances, to *read out* of their community, men who were anxious to keep up communion with them, and who, from family partialities and old habits, still retained a love of their common place of worship: doing this too, not on the ground of misconduct or any immorality in the parties excommunicated, but because they had entertained and avowed a difference of opinion on some speculative tenet.

It is not, we fear, any peculiar doctrine of any denomination of Christians that would preserve it from trenching, at least indirectly, on the liberty of others in exercising private judgment. In almost all societies, fanatics and bigots may be found; and, if any particular society should predominate, without the check of strong bodies entertaining different doctrines, experience shews us that many, at least, of its members would be willing to avail themselves of the power which they found in their hands, and to inflict severities directly, or indirectly, with a view of discountenancing all opposition to their faith. The result that must be inferred, we think, by every candid mind, is, that one of the ingredients of religious zeal, however disguised to others, or however little suspected by the zealot himself, is a love of domination; that this zeal is always ardent in proportion to the ignorance of the person cherishing it, and to the quantity of spiritual pride generated by the peculiar pretensions to sanctity, or the exclusive efficacy unto salvation of particular doctrines: that this zeal is not confined to Catholics, but may inspire Protestants of all denominations; and that religious persecution is only one of the many forms from which the general maxim may be developed, that the *exercise of an unchecked power is always prone to degenerate into the abuse of it.* Of all tyrannies, however, religious persecution is the most *absurd*, as making men miserable in this world, under the pretext of improving their condition in another, against their will;—it is the most *unprincipled*, as punishing integrity, and encouraging insincerity, and interested apostacy;—and it is the most *impious*, as justifying, under the plea of God's service, every diabolical extravagance, and endeavouring to annihilate God's best and noblest gifts to man, his reason and his conscience.

Monthly Rev. Vol. 96.

* See Rosseau's *Letters ecrites de la Montagne*, a book which, like the other writings of that splendid wretch, abounds with the most insiduous sophistries mingled with some profound truths and accurate reasonings.

* The first settlers of New-England were not Presbyterians but Independents.

"Too great a unanimity renders men careless and forgetful of their own principles; but the vigilance of an adversary suffers no foreign mixture that will not bear the strictest scrutiny. The evils of controversy are, that it draws off men's attention from the great end of religion, which is to make them better; substituting speculation in place of the real duties of life—it destroys mutual esteem and good will, and takes away half our means of improvement by shutting our eyes against the clearest truths and

brightest examples presented by those of a different persuasion.——*Introduction to Tucker's Light of Nature.*

Christian Register.

BOSTON, FRIDAY, FEBRUARY 21, 1823.

UNITARIANISM IN CALCUTTA.

In the last number of the Gospel Advocate is a short article headed "Religious Intelligence," purporting to be an extract of a letter from a gentleman in Calcutta. The sum of the intelligence it contains is, that a Unitarian Society (Socinian he calls it) has lately sprung up in Calcutta. The letter was, undoubtedly, introduced by the editors of the Advocate, on account of the *manner* in which the writer speaks on the subject, and not on account of the bare intelligence it contains; and we could not but feel surprised and grieved that they should have lent their influence to give currency to the gross misrepresentations that are abroad, and to strengthen the ungenerous prejudices of the unreflecting, but most numerous part of the community, in relation to Unitarianism.

"Socinianism, I know, is the present fashion in Boston," says the writer from Calcutta; "but as all fashions are subject to continual change, that one in religion must be particularly so, the hope of which is not stayed on God." Now though it is entirely false that Socinianism is the *present fashion*, or is *prevalent* in Boston, yet every one who reads the paragraph knows that the writer alluded to the prevalence of Unitarianism here. It is lamentable to see men of intelligence and respectable standing in society resorting, in support of their cause, to the stale method of calling names. And we cannot but deem it particularly unworthy of the author of the paragraph to have made so ungenerous and unjust insinuations as he has, indirectly, of the very men (if we do not mistake the author) who kindly took him by the hand, led him forward into life, and laid the foundation of his success. To reprove with boldness and independence the errors and vices even of friends, is, indeed, not only justifiable, but a duty; but to join in the popular cry, against even an enemy, before we have taken pains to learn whether he be guilty or innocent, is not the part of a *wise* or a *just* man; though undoubtedly a man whose prevailing intentions are right, may sometimes in the heat of his zeal be betrayed into it. This we conceive to be the case of the writer in question; and though it does not justify, yet it does, in some degree, palliate the act; and it is its only palliation. We cheerfully unite with him in saying that the *fashion of that religion must be peculiarly liable to change, the hope of which is not stayed on God.* And of whom does he insinuate that their religion is such as this? Of the Unitarians of Boston? Certainly. And is the man serious, and in his right mind, who makes this insinuation? Or is he a man, who has suffered his zeal and his prejudices to get the ascendency of his reason, and to lead him to say and insinuate that which it might be hoped he would, in his better moments, have the honesty and magnanimity to retract?

Speaking of Unitarianism, (which he persists in calling Socinianism) the writer says, "You will be sorry to hear that it is springing up here, though evidently on stony ground. A Baptist missionary, Mr. Adam, has become an apostate to this cause, and lent it his miserable aid. His associates are all men of some literary acquirements, among whom a native, of whom you may have heard, Ram Mohun Roy, is most conspicuous."

The author of the letter speaks of Mr. Adam, as the leader of this band of Unitarians, and it is fair to infer that they are generally in sentiment with him. Now though the writer calls him a Socinian, yet we happen to know, from some publications of his, that this is not true. The following extract is from a sermon preached by Mr. Adam, at the opening of a Unitarian place of worship, in which he now officiates in Calcutta.—Speaking of the Saviour he remarks:

> The original dignity of his nature renders him the fittest to discharge the high offices to which he has been called—these high offices reflect an additional lustre upon his original dignity—and both united, lend the utmost weight and importance to every word which he uttered, to every action which he performed, and to every pang which he endured while on earth, and ought to secure him the warmest gratitude of our hearts, the most unwearied devotedness of our lives, the firmest trust, the sincerest affection, and the highest veneration which we can yield to a being whose only superior is God.

The author of this is called, by the writer in the Gospel Advocate, a Socinian, by which he means, undoubtedly, one who has no affection or veneration for the Saviour—one, the hope of whose faith "is not stayed on God."

Those of our readers who wish to know any thing further of Mr. Adam, are referred to the Christian Register, vol. i. pp. 158, 162, 198, &c. For the satisfaction of those who may not have access to the Register, we give a short extract from a letter from Mr. Adam to the Rev. Dr. Channing, dated Dec. 1821:

> You are desirous, however, no doubt of knowing who is writing to you. I came to India, as a Missionary from the Baptist Society in England. About three years and a half after my arrival in this country, that is, about five or six months ago, the convictions of my mind rendered it necessary for me to renounce Trinitarianism. I found from the intercourse with the natives, which I constantly cultivated, that on the ground of reason, (the only ground which it is possible to assume in propagating any religion,) I could no better maintain a three-fold distinction in the Divine nature, than the Hindoos could a distinction of many millions. You will not suppose from this, that when a Trinitarian, I made the trinity a frequent subject of discussion with the natives.—On the contrary, I, like others, avoided it as much as possible; but when they brought it forward as an objection, or endeavoured to draw a parallelism, on this ground, between their own system and ours, I was compelled to meet the attack.
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> This is the account Mr. Adam gives of himself, and of the circumstances attending his change of views. We appeal to the reader to say whether the account does not contain sufficient internal evidence of the sincerity and honesty of the writer. In addition to this, we have the testimony, in his favour, of those who have the best means of knowing him. A gentleman of this country, who has visited Calcutta, speaking of Mr. Adam,* says that a friend who has lately written him from that place, himself a missionary and a Trinitarian, speaks in the highest terms of Mr. Adam, and acknowledges that, in his view, he appears to be as pious and as sincere as at any former period of their acquaintance.
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> We have been thus particular, for the sake of showing how unfounded and ungenerous are the insinuations of the writer in relation to Mr. Adam.
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> Among the associates of Mr. Adam, the "most conspicuous," we are told, is Ram Mohun Roy. With his character, we trust our readers are too well acquainted to be influenced by any disrespectful insinuations of prejudiced minds.† Of the other associates of Mr. Adam we know nothing; but there is the best reason to conclude that they are substantially in sentiment with Mr. Adam.
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> The truth is, that it is much easier to call names, than to produce arguments; and the enemies of free inquiry in Calcutta, as well as here, know that a large portion of mankind are more influenced, in these things, by their prejudices and fears, than by their understandings.
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> We are happy in the belief that the respectable part of Trinitarians have relinquished this unworthy method of supporting their cause, and that the orthodox generally are be coming more and more ashamed of it. The community generally we have also reason to believe, is daily rising more and more above the influence of such petty arts of party aggrandizement The habits of independent thinking, and fearless investigation, which are nourished and strengthened by our free institutions, are highly favourable to the progress of *religious* as well as *political truth*, and must eventually, in a good degree, insure its attainment.

* *See Christian Register, Vol. I. p.* 158.

† *A full account of him will be found in our first volume.—See Index.*

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAP. V.

It is impossible for me to follow minutely my recollections of this memorable winter. They would fill a large volume, instead of the few sheets which my trembling hand is able to write. It must suffice to say in general, that the new scenes into which I was thrown, continued to be occasions of severest perplexity and anxiety for many weeks. I had been bred religiously, I had been scrupulously conscientious, I had thought myself a lover of God and man, and rejoiced in the hope in heaven. But my religion had been noiseless and secret. I had seldom conversed respecting it, except at particular moments with my father. I had never been excited by crowds assembled, nor had I ever been conscious of any extraordinary change in my dispositions, or feelings, or life. I had gone on quietly from childhood to youth, conscientiously, but calmly, and with no display of zeal. I had seen in my father precisely the same operation of religion which I had witnessed in myself, except that it was far more perfect. I had thought this the true christian character; and though often I had sighed over my imperfections, yet I never had suspected that I was wrong in principle.

But if what I now saw and heard were the genuine exhibition of religion, then I had been entirely and most wofully deceived. If I must believe what was perpetually urged in my ears, then I was only a hypocrite, without Christ, and without hope. Nothing can exceed the distress with which this thought was attended. Many nights did I pass sleepless and weeping with uncontrollable anguish of spirit. I became almost unfit for any duty. My thoughts preyed on my health, till my robust body wasted under the torture of the mind, and my cheek was pale and sunken.

For why, thought I, should I not believe all that I see and hear? I cannot deny the existence of the sincerest, heartiest religion here.—Earth cannot contain a purer and meeker spirit than my hostess possesses. And where is there more real and actuating piety than in Deacon Lumbard, though he be a little narrow; and where a nobler benevolence and more solemn concern for christianity than in Mr. Reynolds, though he be a little rough? And then how general and deep is the religious impression that prevails—how serious, how anxious, how devout is the whole village—how indefatigable in teaching and learning—what a sense of the evil of sin, and dread of the Divine displeasure—and then, not my own father could discover more anxiety for my good, than my friends do here.

Yet, while I thus looked with reverence upon the zeal and piety I witnessed, I could not listen to the representations of gospel doctrine which were perpetually made, without a certain horror. This, I was told, was an infallible sign of an unrenewed heart; and this served to aggravate my distress. I never had studied controversy, nor heard it preached; but my father had always implied something very different from what I now heard, and I could not reconcile what I now heard with the impressions I had received from the Bible. My blood chilled when I heard the arbitary decree of election announced, and, connected with it, the joy of the righteous in the sufferings of the wicked; and I was most distressingly bewildered in the contradictions about depravity and accountability, irresistible grace, involuntary faith, and changes rung, without end, on justification, adoption, sanctification, and imputation. It was a wilderness to me. I turned on every side, and could find no relief. If I had only seen these things in books, I should have passed them by as wild speculations. But I found them filling the minds and thoughts of men, whose religious zeal was more imposing to my mind than any thing I had ever met with—men whom I honoured and loved, who treated me with assiduous kindness, and who assured me with all the earnestness of the most solemn asseveration, that they built all their religion and all their hope on these doctrines, and that they could conceive of no salvation on any other ground. Thus beset, what could I do? Who would wonder if I had yielded?

I at length told these who had interested themselves most warmly in my behalf, that there was but one course for me to take, viz—to examine the scriptures anew with fresh care, and abide by the result. To this proposal they warmly assented, not doubting that the Holy Ghost would teach me; and they left me with solemn prayer to pursue this design.

I look back to the doing of this work with highest gratitude and satisfaction. Every spare minute found me at my Bible, and the morning often broke while I was yet studying. Earnest were my prayers for light, and sincere my wish to be instructed; and He who heareth prayer, heard me, enlightened me, and gave me a happy confidence in the result of my labour. My opinions became fixed and grounded on the sure tessimony o God; and I felt no more embarrassment at the very opposite representations of gospel truth which were prevailing around me. They could still sometimes blind my eyes for a moment with the dust of metaphysical subtiety; but the breath of the Divine word soon blew it away, and I saw clearly.

I now became tranquil and happy. My cheerfulness of spirit returned, and with it my health. My sufferings all ended in a serene and settled peace, no more to be disturbed by the tumult round about me. I came out of the trial in every respect the better for having passed through it. My opinions were more clearly defined and more solidly grounded. My devout feelings were become deeper and more ardent. While at the same time my near view of the sentiments and characters of those who differed from me, gave me a juster view of them, and a more real regard for them, than under any other circumstances I could have attained. This has been of incalculable benefit to me through life. I have been preserved by it from a great deal of false and censorious judgment, and enabled so to discriminate between the merits and weaknesses of my more orthodox brethren, as to maintain for them a sincere respect and unchanging charity. And I have always found those least bigoted who were best acquainted with those whom they opposed. Nothing destroys uncharitableness and censoriousness so certainly, as an intimacy with the real opinions and characters of men of other sects. Bigotry is the offspring of ignorance.

Such was the end, and such, in few words, have been the consequences of the scenes I have described. But my trials were not yet over. My own mind was satisfied, but others were dissatisfied; and I was doomed to endure coldness, reproach, suspicion, and alienation from many who had been forward to instruct me, and who had professed the warmest friendship. I was made the subject of village gossip and scandal; a thousand false and calumnious reports were spread abroad; and I became little better than a heathen and a publican to the zealots, who, a few weeks before, seemed ready to sacrifice even their lives for me. But of these things I must speak in another chapter.

PUBLIC WORSHIP.

Mr. Editor—It is undoubtedly known to many of your readers, that among several of the various denominations of Christians in this large metropolis, there has been for many years past, a public religious meeting holden every sabbath evening, and the reflection is doubtless gratifying to many of your readers, that as the population of our city increases, and with this increase, its variety of character, in comparison with what it was in the days of our ancestors, when there were but few in number who did not attend some place of public worship on the sabbath day—that there are, at the present day, opportunities afforded for any, who cannot attend in the *day* time, and for others, also, to go in the *evening*.

To shew the extent of these opportunities, and the high estimation in which they are held, it may be stated, that last Sabbath evening, there were, within the knowledge of your correspondent, seventeen public lectures in different parts of the city. This, it is believed, is not far from the average number of these meetings, holden here every Sabbath evening; and from inquiry, it is learned, that the attendance upon them is very general and highly respectable; and that those particularly intended for that class, who have no means of paying for a seat in any of our large and costly churches, are well attended, and that encouragement is afforded for their continuance. The meeting houses are all closed, it is understood, before nine—many of them by eight o'clock.

These meetings unquestionably involve in them considerations of great public importance—and it is only necessary that proper care be used to give them a right direction, in order to render them of happy tendency. Your correspondent would be doing injustice to his feelings, did he omit to add his opinion, that the clergymen who are engaged in these meetings deserve much credit for their extra labours of love, and their self-denial—and in reference to those engaged in what are denominated *Free Meetings*, to the foregoing, he would add—their benevolence and public spirit; and while it gives evidence of their goodness as christians, it detracts not in the least from their diligence and fidelity as pastors of the particular flocks committed to their charge.

The following is a list of the meetings held on Sabbath evening, Feb. 16.

A Free Meeting,	Charter Street.
"	Pitts' Court.
"	Spring Street.
"	Near the Old Market.
"	Boylston Market.
"	Mission-House, W. Boston.
"	Head of Liverpool Wharf.
First Baptist Church,	Back Street.
Christ's Church,	Salem Street.
First Methodist Chapel,	Near North Street.
Second " "	Bromfield's Lane.
First Universalist Society,	Middle Street.
Congregational Church,	Park Street.
Union Church,	Essex Street.
Christian Society,	Bedford Sreet.
African Baptist,	Belknap Street.
African Methodist,	May Street.

For the Christian Register.

SCRIPTURE LESSONS.

We have seen a book about two-thirds the size of a common Testament, 12*mo. pp.* 212, entitled, "SCRIPTURE LESSONS; *being a New Selection from the Old and New Testament, for the use of Schools.* In three parts. Part I. *Historical Selections from the Old Testament.* Part II. *Lessons on our duty towards God and Man, selected from various parts of the Scriptures, and arranged under appropriate heads.* Part III. *Selections from the Evangelists and Acts of the Apostles.*" This work is edited and published by WILLIAM B. FOWLE, No. 45, Cornhill, the instructer of the School for Mutual Instruction in this city.

The following extract is from the Preface.

> The Selection, which forms the basis of this, was made a few years ago by two distinguished English philanthropists, whilst on a tour in Russia, for the purpose of establishing Schools of Mutual Instruction in that empire It has since been translated into several European languages, and is generally used in their national schools
>
> A Selection so hastily made, although admirably executed, was thought susceptible of improvement. In effecting this object, some pieces have been expunged, and others substituted; *indelicate expressions have been altered; obsolete and difficult words simply defined; and proper names divided and accentuated.* All sects of Christians may be assured, that although *every* passage, which they may cherish as exhibiting their peculiar faith, may not be found here, still there is nothing which can justly give offence to any, it having been the object of the editor to furnish a selection as free from any sectarian character as the book to which all sects appeal.
>
> The superiority of a selection over the whole Testament, for the use of children, need not be argued, and the superiority of this over every other selection, the editor trusts, will be apparent.
>
> There is, however, another important consideration which has led to the publication of this edition. So many editions of the New Testament have been printed, for the purposes of trade only, that most of those used in our schools are shamefully incorrect, and different in size, paging, and punctuation. This Selection is calculated to remedy all these defects; and the copy-right, which the editor has secured, will enable him to assure the public that all future editions shall be uniformly and correctly printed

In another paper, we propose making some observations on the *necessity* and *utility* of such a selection from the Holy Scriptures, for schools and young persons, and on the remarkable *fidelity, judgment* and *taste*, with which this work is executed. Meantime, in cordially recommending it to parents and instructers, and school committees, we do no more than anticipate the award that will be made in its favour, by all who value the early attention of the rising generation to the scriptures of truth, and directing it chiefly to the most interesting and improving portions of it. S.

RELIGIOUS INTELLIGENCE.

Chickasaw Mission.—In 1819, a Missionary Society was formed at Columbia, (S. C.) by the Synod of South Carolina and Georgia, for the purpose of civilizing and christianizing the Indians of the Chickasaw nation. Agents were first sent by the Society to confer with the natives on the subject. Some were disposed to receive instructers and missionaries; but the majority of their chiefs were opposed to the instruction of their children in husbandry and the mechanic arts. An agreement was eventually made with the chiefs, respecting the establishment of a mission, and, in 1822, three missionaries, with their wives, established themselves at a place now called Monroe, on Tombeckbee river. A school has been opened, and the natives are eager to have their children instructed, and offer to pay for their instruction with their cattle. A farm of nearly forty acres has been cleared and cultivated, and buildings erected for the accommodation of the missionaries. Two other missionaries, and their wives, have been added to those that were first sent out. In a late report of the above Society, they call earnestly for pecuniary assistance in carrying on the work which they have begun, and which they represent as likely to prove highly successful.

Protestant Episcopal Society.—This is an association for the advancement of Christianity in South Carolina. By the Thirteenth Report of the Trustees, in Jan. 1823, it appears that $2,690 were expended the preceding year in the support of *domestic missions.*—A large number of Bibles, prayer-books and tracts have also been distributed by the Society.

The Widows' Society, of this city was instituted in 1816, and has a permanent fund of $2,930. Half the interest of this fund is annually added to the principal; the other half, together with the annual subscriptions, which amount to $496, is appropriated for the relief of those widows, who by sickness or old age are rendered incapable of procuring the necessaries of life.

The emperor of Russia has forbidden the Moravian missionaries, at Sarepta, (on the river Wolga) to baptize or convert the heathen Calmucs. He allows them duly to distribute the Bible without a word of commentary. The same prohibition, we are told, extends to all the Protestant missions in Russia.

At the 79th Annual Conference of the *Wesleyan Methodists*, assembled in London, in July last, forty-six preachers were received into full connexion, and set apart to the full work of the ministry. There still remain on trial thirty-seven in Great-Britain and Ireland, and thirty-nine in foreign stations. The whole number of members under the British and Irish Conferences, is 264,360. The number in the United States, 277,623. The whole number in all parts of the world, 591,983. The number of professed Methodists is supposed to be considerably greater than above stated, as there are many such who have not attached themselves to any Conference.

The Rev. Martin Ruter, a Methodist preacher, and Professor of Oriental Languages at Cincinnati College, has obtained Minutes of the Conferences of the Methodist Episcopal Church, from Dec. 1821, to Nov. 1822. It appears there are west of the Alleghany mountains, upwards of 105,000 members of the Methodist Church—about 400 travelling preachers, and nearly 1000 local preachers.

A son of Dr. Marshman, of Serampore, (India) is now in England, soliciting further assistance towards the translation of the Scriptures, and for the College at Serampore.

The Rev. Philander Parmelee, late of Bolton, (Con.) deceased, has given to the Conwall School, the principal part of his library, and two thirds of his real estate, the whole donation being valued at upwards of *thirteen hundred* dollars.

His Excellency Gov. Wolcott, has appointed Friday, the 28th day of March, to be observed as a day of Humiliation, Fasting and Prayer.

LITERARY.

Extract of a letter from Miss Edgeworth, to a female friend.

"Bracebridge Hall has not been, I believe, as popular as the first work of Mr. Irving; but that is because it is not his first work, and because it tells of England, with which we are better acquainted than with America—probably Bracebridge Hall will be liked better with you than even the Sketch Book. It is beautifully written—obviously he has taken the Spectator for his model, and his old knight is a modern Sir Roger de Coverly—with variations.—Lady Lillicraft is good, and her dog admirable—the Stout Gentlemen—the Inn Yard—the Rookery—are all exquisite paintings, in the high finish of the Flemish school—and the Mad Girl, and the chapter on Country Gentlemen, have excellencies of another and a higher order.

"The fault of the book (Bracebridge Hall) is that the workmanship surpasses the work.—There is too much care and cost bestowed on petty objects. This is the fault of the Flemish school. It is all natural—but all nature does not deserve to be painted by a master's hand.—The herring on a board, and the dropsical woman and the beggar boy, are fine Flemish pictures, but we regret that such talents were bestowed on such subjects. I have seen a celebrated old woman's head, by a Flemish painter, Denner, which actually made me shudder, and disgusted me, from being too accurately taken off from *reality*—like a mask taken from a dead face—*fac simile* without life.

"Thank you for the Spy. I cannot agree with you in thinking it a flashy performance.—We read it aloud in our family, and notwithstanding many peculiar faults of style and composition, and the wearisome trick of describing every creature's looks and emphasis every time they speak or move, we found it highly interesting, from describing manners and a state of society that are new to us—and independently of this American value, *we think it a work of great genius.* In the Flemish style, nothing in Washington Irving, or even in Walter Scott, is more perfect nature than the Irish follower of the camp, *Betty.* I single her out as an instance; because of her we can best judge. She is one of the most faithful and exquisite Irish characters I ever saw drawn; with individual characteristic touches, and yet representing a whole class.—The humour, and wit, and blunder, and sagacity, and good nature, and want of moral principle, and abundance of moral feeling, most happily blended together, so as to make it *genuine Irish.* It has the rare merit of not being the least exaggerated in humour—and the dialect is such as could not have been *hit*, except by one well acquainted with Irish characters.

"But, independently of *Betty*, there is very strong drawing of character, and of human nature in general, as well as of national character in this work.—The story, I grant you, is confused, and the main interest turning upon the *pedlar Spy* injudicious. No sympathy can be excited with meanness, and there must be a degree of meanness ever associated with the idea of a Spy. Neither poety nor prose can ever make a spy an heroic character.—From Dolon in the Iliad, to Major Andre, and from Major Andre to this instrument of Washington, it has been found impracticable to raise a spy into a hero. Even the punishment of *hanging* goes against all heroic stomachs—the scaffold is a glorious thing, and may be brought on the stage with safety—but would even Shakspeare venture the gibbet?"—*Nat. Gaz.*

The valuable tract, entitled "Three Important Questions Answered, relating to the Christian Name, Character and Hopes, by Rev. Henry Ware, the second edition of which is now in the press, will shortly be for sale at this office.

A small work has been lately published, and is for sale by the principal booksellers in this city, entitled "Remarks on the Miraculous Character of Our Lord, by a Berean Layman."

A work is advertised to have been published, entitled "A History of the United States of America, on a plan adapted to the capacity of youth, and designed to aid the memory by a systematic arrangement and interesting associations—illustrated by engravings—by Rev. Charles A Goodrich.

A new work is announced, called the "The Pilot, or Tale of the Sea," by the author of the "Spy;" and another called the "Harp of the Beach-wood," by Mrs. Turner, of Pennsylvania.

Dr. James G. Percival, who is known to the public as a poet of distinguished talents, has taken charge of the editorial department of the Connecticut Herald, published at New-Haven.

AGRICULTURAL INTELLIGENCE.

Dr. T. W. Harris, of Milton, son of Rev. Dr. Harris of Dorchester, has lately made a communication to the "Massachusetts Society for promoting Agriculture," on the subject of the Caterpillar, which has for a number of years past been so destructive to the salt marshes in this neighbourhood. The Trustees of the Society, in consideration of the value of this essay, have voted to publish it, and to award to Dr. Harris the Society's gold medal, of the value of thirty dollars. And that the valuable information communicated in this essay may be immediately given to the public, they have instructed their Secretary, the Hon. John Lowell, to publish in the newspapers the recommendations suggested by Dr. Harris, for the destruction of the insect.

It is stated that the first appearance of the insect is from the 1st to the 20th of June, and that it attains its full growth about the first of August. The plan recommended by Dr. H. for destroying the insect, is first, to cut the grass early in July, and secondly, to burn over the marshes in March. By the early removal of the crop, the insect is deprived of sufficient sustenance, and will in this way be cut off. And by burning over the marshes in March, (this does no injury to the roots, but rather fertilizes them by means of the ashes) the eggs of the caterpillars and grasshoppers, laid in the grass the preceding autumn, are destroyed.

"Such," says Mr. Lowell, "are the simple, intelligible, and rational suggestions of Dr. Harris—so simple and so rational, and so easy of execution that we should hope that many, if not all our owners of salt marshes, so infected, will be induced to try them."

DOMESTIC AND FOREIGN.

The act recently passed by the Legislature regulating the Militia of this State, prescribes that no more than one company parade shall take place each year, in addition to the inspection in May, and the brigade, regimental or battalion reviews now established by law. But it is not intended to prohibit any voluntary drill or other voluntary service. The second section requires each colonel or commanding officer of each regiment and separate battalion to appoint one day in each year for drilling the officers, non-commissioned officers and musicians belonging thereto. Notice is to be given at least 10 days before the meeting, and it is made the duty of the colonel, or officer in command, to instruct the others according to the system prescribed by the laws of the United States Neglect or refusal to attend the drill subjects the officers to a penalty of two dollars each.

The third section declares that Justices of the Peace shall not be exempted from military duty; and no person conditionally exempted shall hereafter, if he has arrived at the age of 40 years, be liable to the payment of two dollars into the Town Treasury. *Ev. Gaz.*

NORFOLK, FEB. 12.

Expedition against the Pirates.

Early yesterday morning, a signal gun for sailing, was fired from the flag ship Peacock, Com. Porter, and a little after 10 o'clock, the whole squadron was under weigh. The wind being ahead, the Shark, and the small schooners, in line, beat out of the harbour in handsome style, and the Peacock and Decoy (store ship) were successively towed down to the Roads, by the steam galliot Sea Gull, which performed that service admirably. By 12 o'clock, every vessel (with the exception of the store ship, which waited for the return of the steam galliot) was out of view from the wharves. The spectacle was very impressive, and attracted many spectators.—*Beacon.*

The New-York Legislature have chosen James King, Esq. Dr. Peter Wendell, and Samuel A. Talcott, Esq. to be Regents of the University.

Fire.—A cotton factory, principally owned by Mr. D. Avery, in Meredith, (N. H.) was destroyed by fire in the afternoon of Thursday, the 13th inst. The building was entirely destroyed in 37 minutes. It was supposed to have originated in the picker placed near the stairs. Six females were in the 3d story, five of whom threw themselves from a window 39 feet, and were all seriously injured by bruises and broken limbs. The other was taken from a window by a ladder.—The loss is estimated at upwards of $25,000. An insurance had been made on 4,000.

French Treaty.—It will be recollected that a convention of Navigation and Commerce between France and this country, with two separate articles annexed, was concluded at Washington, on the 24th of June last, and then officially published, with a proclamation suspending the operation of the act imposing a new tounage duty on French vessels. This treaty and proclamation were published in our paper of July 1. The Intelligencer of Saturday last contains the President's proclamation, announcing the ratification of the said convention, and of the first separate article annexed to it, by the two governments, and the exchange of the ratification at Washington on the 12th inst.—*Dai. Adv.*

Licensed Piracy.—Capt. Davis, of the brig Essex, of Gloucester, which sailed from Boston in August last, for Malaga, (Spain,) and thence for New-Orleans, via St. Thomas, (W. I.) was taken by a vessel belonging to the Island of Porto Rico, bearing the Colombian flag, but afterwards assuming the Spanish. They ran the brig on shore under full sail, on the S. W. coast of Porto Rico, and nearly the whole crew of the Spanish vessel, consisting of 95 men, then went on board and commenced an indiscriminate plunder. The brig was finally got off and carried into the Bay of Cape Roxo, and after a sham trial, in which Capt. D. was not allowed opportunity and means to vindicate himself, she was declared by the judge to be a lawful prize. The captors said they took her by way of revenge on the U. S. for acknowledging the independence of the S. A. provinces.

Capt. D. states, in a postscript, that since he was taken they have also taken and condemned the brig Adeline, Capt. Kempton, of Boston.

A Spanish schoone, called the Ninfa Catalana, has arrived at Norfolk, on her way to Baltimore, to be tried there for piracy. She was captured and sent in by the U. S. brig Spark, Capt. Wilkinson. She is charged with having robbed Capt. Howell, of the sch Nancy Eleanor, of Baltimore, in Nov. last. Capt. H. was in company with the Spark when the N. C. was taken, and went on board her and recognized the men. There were 20 men, 15 of whom were sent in with the prize, and the rest retained in the Spark.

Mexico.—Mexican advices to Dec. 28, have been received at New-York. Iturbide, it seems, is resisted by the Republican troops, under Generals *Lopez* and *Victoria.* The Republican leaders have addressed a letter to him, telling him that they are not opposed to *him* personally, but to his proceedings; that he has mistaken the wishes of the Mexican people; that they will not be governed by a despot, but by fixed laws; that they will protect him in his life and liberty, if he will resign the crown; that Mexico is resolved to have no throne, and has bayonets enough to enforce her resolution.

By a late arrival from Calcutta, papers from that place are furnished to Nov. 9. They confirm the accounts before received, of the great losses sustained by the dreadful inundations that followed the rains in September. We are told that the river Nerbudd rose 30 feet above its ordinary level in 36 hours, and inundated a region of two hundred square miles, desolating whole villages, and sweeping away indiscriminately houses, cattle, and human beings. More than a thousand houses were destroyed in Surat. At Boorhauper fifteen hundred dwellings were postrated, and at various other places the greatest distress was suffered.

EARTHQUAKE IN SYRIA.

By an official communication of Mr. Barker, the English consul at Aleppo, to the Levant Company, an account has been received of a most distressing earthquake, that took place in Syria, Aug. 13th. The following extracts are from the above-named communication.

"*Near the ruins of Antioch, Sept.* 13, 1822.

"It has fallen to my lot to relate the particulars of an event that has thrown most of the families of this part of Syria into sorrow and mourning, and all into the greatest difficulties and distress.

On the 13th of August, at half-past nine in the evening, Aleppo, Antioch, Idlid, Riha, Gisser, Shohr, Darcoush, Armenas, every village and every detached cottage in this Pashalia, and some towns in the adjoining ones, were, in 10 or 12 seconds, entirely ruined by an earthquake, and are become heaps of stones and rubbish! in which, on the lowest computation, 20,000 human beings, about a tenth of the population, were destroyed, and an equal number maimed or wounded! The extreme points, where this terrible phenomena was violent enough to destroy the edifices, seem to be Diabekir and Merkab, 12 leagues south of Latuchin, Aleppo and Scanderoon, Killis and Kahn Shekoou.

The shock was felt at sea so violently within two leagues of Cyprus, that it was thought the ship had grounded. Flashes of fire were perceived at various times throughout the night, resembling the light of the full moon, but at no place, to my knowledge, has it left a chasm of any extent, although in the low grounds, slight crevices are every where to be seen, and out of many of them water issued, but soon after subsided.

There was nothing remarkable in the weather or state of the atmosphere. Edifices, on the summit of the highest mountains, were not safer than the buildings situated on the banks of rivers, or on the beach of the sea.

It is impossible to convey an adequate idea of the scenes of horror that were simultaneously passing on the dreadful night of the 18th of August. The awful darkness, the continuance of the most violent shocks, at short intervals, the crash of falling walls, the shrieks, the groans, the accents of agony and despair, of that long night, cannot be described."

Slight shocks of earthquakes continued to be felt, at short intervals, from Aug. 13th, to Oct. 9th. During this time, none dared to sleep in their houses, (which are generally built of stone.) The inhabitants were, therefore, exposed to extreme suffering by the excessive heat of the day, and the cold dews of the night, which induced ophthalmia and dysentary.

The following account of Prince Paul of Wirtemburg, who was a passenger in the steam ship Robert Fulton, in her last voyage from New-Orleans to Havana, is from the Phila. Aurora.

"By private letters from New-Orleans, we learn that Prince Paul of Wirtemburg has arrived in that city, and intends to make a tour through this country. The Prince is a son to the late King of Wirtemburg, with whom, however, he did not live in harmony, being violently opposed to that monarch's arbitrary and despotic measures. He sided constantly with the States, or Representatives of the Kingdom, protesting with them against his father's proceedings.—On this account, the States addressed several letters of thanks to him for his liberal sentiments, acknowledging the benefit which they had derived through his spirited resistance to the oppression with which they were threatened by the King. The Prince has resided in Paris for several years past. He is the first personage of his rank, who, without being forced by political circumstances, has come to this country for the purpose of obtaining correct information, and increasing his knowledge.

SUMMARY.

A painting, by Mr. S. F. B. Morse, giving a representation of the interior of Congress Hall, is now exhibiting at New-Haven. It is expected that it will soon be removed to this city.

It was mentioned a few days since, that a pedlar was lately found murdered in his bed, in a tavern near Pittsburgh. It appears by the Pittsburgh Gazette, that the pedlar, whose name was M'Canty, committed suicide—the landlord and his wife, and another traveller sleeping in the same room with him. *Adv.*

The judiciary of the state of New-York, as lately organized, consists of Nathan Langford, Chancellor, John Savage, Chief Justice, Jacob Southerland and John Woodworth, Justices of the Supreme Court.

In a letter from France, it is stated that Marseilles is made a free port. American vessels will hereafter pay only the same pilotage as French vessels, 15 centimes per ton, instead of 25, as formerly.

A severe shock of an earthquake was felt at Palmyra and Williamson, (Ontario county) on the 3d inst. Its duration was about one minute.

Several mad dogs have appeared in the neighbourhood of Stockbridge, (Mass.) Two or three men are said to have been bitten.—Two children have also been lately bitten by a mad dog at Swanton, (Vt.)

The number of students now attending the course of Medical Lectures at Lexington, (Ky.) is *one hundred and seventy-one.*

There are *thirty-three* towns in the United States by the name of *Springfield.*

ORDINATION.

On Wednesday last, the Rev. Dorus Clark was ordained over the Church and Society in Blandford.—Introductory Prayer by the Rev. Mr. Baker, of Granville; Sermon by Rev. Dr. Moore, President of the Amherst Institution; Consecrating Prayer by Rev. Mr. Cooley, of Granville; Charge by Rev. Dr. Hyde, of Lee; Right Hand of Fellowship by Rev. Mr. Foote, of Southwick; Concluding Prayer by Rev. Mr. Mills, of Becket.

INSTALLATION.

The Rev. Ebenezer Gay, late pastor of the Church and Society in Stoughton, was, on Wednesday, the 29th ult. installed over the Trinitarian Society lately formed in South-Bridgewater.

MARRIED,

In this city, Mr. Samuel Spear to Miss Hannah Burroughs.—Mr. David Tilson to Miss Catherine Miller.—Mr. Phillip Peak to Miss Mary Brown.—Mr. Moses Pond, Jr. to Miss Ann Adams.

In Washington, D. C. Hon. Samuel Campbell, of the House of Representatives, from N. Y. to Miss Maria Regina Queen, of Washington.

DIED,

In this city, Mr. Timothy McCarthy, aged 32, a native of Ireland.—Rebecca Plaintif, aged 28.—Mrs. Desire Leach, wife of Mr. William Leach, aged 63.—Mrs. Lucy Ingalls, wife of Dr. William Ingalls, aged 38.—Jacob Amee, Jr. aged 19.—Mrs. M. Wheeler, wife of Mr. David W. aged 32.

In Worcester, Miss Anna Lynde Bangs, daughter of the late Judge Bangs, aged 22—Mrs. Hannah Barber, aged 36.

In Lancaster, Jacob Sweetser, Esq. aged 76.

In Leominster, Oliver, son of Col. Oliver Adams, aged 1 year.

In Plymouth, Mr. David Holmes, aged 73.

In Salem, Mrs. Margaret Millet, aged 56.

In York, Me. Mr. Storer Sewall, aged 70.

In Taunton, Mr. Henry H. Dean, aged 41.

In Harvard, Dea. Reuben Whitney, aged 60.

In Cambridge, William K. S. Lowell, son of Rev. Charles Lowell—a boy of extraordinary talents and uncommon loveliness.

In Charleston, S. C. Mr. Leonard Mann, aged 25, formerly of Boston.

On his passage hence for Calcutta, on board the Danube, Mr. John Arthur Dunn, son of Dr. William Dunn, of this city.

In Calcutta, Mr. Samuel Ropes, son of the late Capt. George Ropes, of Salem, aged 21.

At Malacca, India, in May last, Rev. Mr. Milne, a distinguished missionary, and author of several learned works on the literature of China.

Near Natches, the Rev. William Kimball, of Hanover, N. H.

JUST published, and for sale at this office and by the principal booksellers in this city,

"REMARKS on the MIRACULOUS CHARACTER of OUR LORD. By A Berean Layman." [Price 20 cts.

The above work will be for sale by the principal booksellers in their respective towns. *Feb.* 21.

JUST published by O. Everet, *No.* 13, *Cornhill*, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By Jared Jparks. No. I. January, 1823.

Contents.

Turretin, on Fundamentals in Religion—Abauzit's Essays—On Mysteries in Religion—Henour due to Jesus Christ—Power of Jesus Christ—On the Holy Spirit—Christ's Charge to his Apostles—General View of the Lord's Supper—Remarks on John xiv. 28.

POETRY.

From the Salem Gazette.

TIME.

TIME on his mighty pinions goes,
Swift as the dart a giant throws;
But his approach disguises speed,
So that a crutch he seems to need.
No sooner is he pass'd than we
Discover his celerity;
For then he like a meteor seems
That through autumnal welkin streams.
I met him yesterday; he said
He'd scatter hoar-frost on my head;
His scythe struck down a stately oak,
And feasted ruin with the stroke;
His eager utterance, as he went,
Some threatening intimations sent,
Of making me sincerely griev'd
For all abuse from me receiv'd;
Of sweeping millions into dust,
And making grandeur's ramparts burst;
Of Kingdoms which he meant to shake,
And states and empires that must quake;
Of crumbling towers and mouldering rocks,
And abolition's thundering shocks;
Of alterations to be brought,
Which never enter'd human thought;
Lock'd from the keenest mental ken,
To be reveal'd to future men.
Truth took a trumpet up, and blew
Defiance to him, as he flew;
And Virtue smil'd to hear the din,
But had no wish to hinder him.

A Poem lately published at Cambridge, Mass. entitled "Traits of the Aborigines of America," *closes in the following manner:—*

——— "My Country! Rouse
From thy deep trance! Divide the long-drawn veil
Of thy lethargic slumbers, and perceive
Britannia's bright example; she who said
To Africa, "Be free." Awake, and hear
From heaven's high arch the awful question break,
"Where is thy brother?" Wilt thou turn away,
Answering, "I know not!" with concealment vain;
Or arrogantly asking, "Why should I
Be made my brother's keeper?"
View the day
Of retribution! Think how thou wilt bear
From thy Redeemer's lips the fearful words,
"Thy brother perishing within thy gates,
Thou saw'st. Thy brother hunger'd and athirst,
Was naked, and thou saw'st it. He was sick,
And thou withheld'st the healing: was in prison
To Vice and Ignorance, nor did'st thou send
To set him free." Oh! ere that hour of doom,
Whence there is no reprieve, my Country! wake
From thy dark dream!
Blot from th' accusing scroll
Those guilty traces, with repentant tears:
Teach thy red brethren in the day ofwra th
To stand before the Judge, and plead, "Forgive!
Forgive! For he hath sent thine holy word,
Hath told me of a Saviour, and diffus'd
The day-beams o'er my darkness. His kind voice
Taught me to call thee Father. Oh! forgive
Those earthly wrongs which he hath well aton'd
By pointing me to heaven."
The time of hope,
And of probation, speeds on rapid wing,
Swift and returnless. What thou hast to do,
Do with thy might. Haste! lift aloud thy voice,
And publish on the borders of the pit,
The Resurrection. Bid thy heralds bear,
To thy own wilds, Salvation. Strike the harp
Of God's high praises mid the desert lone,
And let thy mountains speak them. Lo! they rise,
Wafted on every gale. From Afric's sands,
From chill Siberia, from the restless wave
Of turbid Ganges, from the spicy groves,
And from the sea-green islands. Rise, and spread
That name which must be borne from sea to sea,
And from the river to the utmost bounds
Of the wide world. Then, when the ransom'd come
With gladness unto Zion, thou shalt joy
To hear the vallies and the hills break forth
Before them with singing; thou shalt join
The raptur'd strain, exulting that the Lord
Jehovah, God Omnipotent, doth reign
O'er all the earth."

MISCELLANY.

Washington, Jan. 28.

COLONY AT MESSURADO, IN AFRICA.

I had the pleasure of passing two or three hours last evening in company with Dr. Ayres, the agent of the colony at the mouth of the river Messurado, in Africa. He imparted to me much interesting information relative to this infant settlement, a sketch of which may be acceptable to our readers. Dr. Ayres has resided there for some time, and is perfectly acquainted with the affairs of the colony from its origin, and with its prospects of success.

The mouth of the Messurado is in six degrees of north latitude, and about two hundred miles south of the English colony at Sierra Leone. At its entrance, the river is about two hundred yards wide, with a bar, which has formed some obstruction to navigation, but which has lately been swept away by some shifting in the current or tides, so as to render the harbour easy of access. The river is said to be navigable for some distance; but little is known of it, as its banks and its sources have not been explored. It is supposed to rise near the Niger, which runs transversely to its head waters. Dr. Ayres anticipates much information, as to the geography of the country, from an intelligent man of colour, who will accompany him in his next trip, for the purpose of travelling into the interior.

The climate is said to be by no means insalubrious, the mercury never rising, at the hottest seasons, so high as 90, and at the evening, ranging from 70 to 80.

Nothing can exceed the fertility of the soil. Trees, plants, and vegetables have an astonishingly rapid and luxuriant growth. Corn and grain are found to thrive well, and cotton and coffee grow spontaneously, the former in such abundance as to be considered a nuisance.

The native population is still dense, although it has been thinned off by an annual decrease of *two hundred thousand slaves*, who are hunted like wild beasts, dragged into servitude, torn from their homes, their friends, and their country, and exported to foreign markets! What a fact is this for an age of light and liberty, philosophy and christian philanthropy! All along the shore are the establishments of factors, who derive their support, and have even grown rich, from a traffic in the flesh and blood of their kindred They are connected in these diabolical pursuits, with a class of beings in the interior, called *bush-men*, whose business it is to catch the natives, and rivet upon their hitherto free and unfettered limbs, the first chains of slavery. From the interior, they are driven about a day's journey to the sea-shore, where they are delivered over to the factors, who, in turn, sell them to the commanders of slave-ships, belonging to the most civilized and polished nations on the globe Thus is there a regular system of trade, as well organized and established as the whale-fishery or fur-trade to the Pacific.

The town at Messurado is but a few yards from the river, elevatedabout two hundred feet above the water. From the summit of the eminence upon which it stands, the prospect is said to be extremely picturesque and grand, extending around the whole horizon, as far as the eye can reach, and presenting the variegated view of a hundred realms clothed in verdure and beauty, rich in natural resources, and susceptible of being rendered the abodes of peace, contentment, and happiness. At present, however, it is little else than a field for stratagem, plunder, and cruelty, where man is hunted by his fellow man, and the soil steeped in the tears and blood of the slave. There are at present in the town no more than about thirty houses; but preparations are now actively making to augment the number and strength of the colony. Dr. Ayres will sail from Baltimore in about two months, with an accession of seventy or eighty new settlers, who are all free persons of colour. He has as many engaged as the vessel will accommodate, and numerous applications have been refused. Persons of colour in and about Philadelphia contemplate fitting out another ship, expressly for the purpose of transporting those who may wish to join the colony and settle in the land of their fathers.—The whole expense of forming this settlement is defrayed by the voluntary contributions of wealthy blacks, and philanthropic individuals, who are the friends of this unfortunate race.—It is supposed that funds will be supplied from these sources, sufficient for all the purposes for which they will be needed.

Several important consequences are anticipated from this colony. In the first place, it will have a salutary effect in checking the horrors of the slave trade, by affording protection to the inhabitants of this part of Africa, against factors and bush-men. Secondly, it will produce an amelioration of the condition of the natives, by introducing among them agriculture and the arts, and attracting their attention to these peaceful pursuits. Thirdly, it will secure a free refuge for free blacks from this country, who are annually becoming more and more numerous, and who have not the means of gaining a livelihood. This consideration is of great importance, as well to the United States as to persons of colour themselves. The black population is fast gaining upon the white, and it is yet a problem what shall be done with the surplus, or what will be the event if it be not removed from our country.

How far the following remarks, upon the policy of the British Government toward their colony at Sierra Leone, are fair and just, we have no means of determining. We should hope they have arisen from an imperfect knowledge of the real circumstances of the colony. If, however, these statements are true, the proceedings and policy of the government deserve to be exposed and censured.

Dr. Ayres thinks there are radical defects in the government and management of the settlement of blacks at Sierra Leone. The colonial policy of England, of rendering her tributaries subservient to her commercial interests, is too rigidly enforced. She has always endeavoured to keep her colonies weak and entirely dependent on the mother country for protection and support; in short, to act the part of the severe step-mother towards her children. This system has been adopted and enforced in the government of Sierra Leone. No pains have been taken to diffuse intelligence among the neighbouring tribes, to promote a spirit of enterprise, or to encourage the introduction of the arts and agricultural pursuits. As an evidence of this, it is stated that the use of the plough is entirely unknown in the colony, and the soil is cultivated entirely by manual labour. At first thought, this would seem to be a blind policy; but it is found that the commerce of England derives more benefit from a lucrative trade in the commodities of Africa, than it could from the agricultural products of the country, if ever so well cultivated. A different course will be pursued in the American colony, and it will be the object of its superintendents to disseminate and extend the spirit, freedom, and enterprise of our own institutions.

GARDINER LYCEUM.

Some additional favours have been extended to this excellent Institution, by a bill lately passed in the Legislature of Maine. The following statement is from the Portland Gazette.

The vote in the House of Representatives, by which the bill making a grant of money to Gardiner Lyceum, was rejected, was reconsidered on Tuesday last; and, after an amendment was made, reducing the amount, the bill passed by a majority of four. It also has passed the Senate. The bill makes the Governor, the President of the Senate, and Speaker of the House for the time being, together with twelve others associated with them, visitors of the Institution, and gives to it a thousand dollars and the tax on the Gardiner bank, for one year, amounting to a thousand dollars more. This grant of two thousand dollars will enable this Institution, which has been projected and liberally patronized by a philanthropic citizen of the flourishing town of Gardiner, to enter at once upon its interesting and valuable duties.—It is generally known that the Lyceum is of a novel character in this country; it approaches nearer than any thing we have, to the celebrated Institution at Hofwyl, in Switzerland, which unites practice with theory. That not only opens the books, which instruct in the sciences and arts, but puts into the hands of its pupils the instrument of useful occupation, and shows them the practical result of elevated speculation. In the Lyceum will be taught all useful knowledge, and that, too, without suffering the body to be enervated by too close sedentary employment. We doubt not that this school, which possesses extraordinary and unqualified advantages, will receive a proportionable patronage from the community.

A PICTURE OF THE STATE OF MISSOURI.

Grand Jury Presentment

We, the Grand Jury of the state of Missouri, impannelled for the county of Cape Giradeau, would present to our fellow-citizens, the necessity of industry, and enconomy in their private affairs; and regret to see in a state just emerging from a territorial government, so much idleness and dissipation, and the laws of our country too little respected both by individuals and officers.

As it respects the former, perhaps they are not so blamable, where men, appointed by the government, and in whom special trust and confidence are reposed, wink, nay, even shut their eyes to the transgression of the law.

Persons not exercising the functions of government, are not to be viewed by the eye of morality, in the same degree of turpitude as men exercising these functions, though it ought to be expected; and nothing can conduce to the establishment and permanency of good government so much as morality in the citizens without the exercise of the law; but all men have their propensities, and where the law does not take hold of them, (though perfect in itself,) though from the inattention of the officers, they should be strongly reprobated. In the instance of gambling, one of the most pernicious vices, it is not uncommon to see several persons assembled at the card table, and perhaps two thirds of the same officers, sworn to support the laws and constitution of the state, which they daily violate. The peace officers are frequently witnesses of affrays in our streets, which they are bound by the law to take notice of, but lest they should lose (in the mercantile phrase) the selling of a few yards of tape, or, in seeking popularity, lose two votes in apprehending the rioters, they suffer the same to pass with impunity.

Sabbath breaking is a misdemeanour forbidden by our laws; but we think we may safely say, for five years, no notice has been taken of the same, and for that reason, it is not uncommon to see on that day, that almost as much labour is done, as on those on which labour is not prohibited. Sunday is a time appointed, not only by our law, but by the law of God, to be observed as a day of rest; but disregarding either, we have instances too frequently, of men (vitiated certainly in their habits,) labouring equally on that day, as on any of the other six.

We, the Grand Jury, express our strong disapprobation of this conduct, and would observe to our fellow-citizens, that to be six days industrious, will lay up a good store for the seventh.

Signed,

ROBERT GREEN, *Foreman.*

And eighteen other jurymen.

From a late British Medical Report.

CROUP.

That convalesence from Croup requires the most solicitous attention, both from parent and physician, in order to obviate the immediate recurrence of this cruel disorder, has been painfully proved in the practice of the Reporter, during the few preceding days. Of the last two cases that he has seen of the croup, fairly and fully marked, the one was a beautiful child, that was in the morning under the immediate grasp of death, and in the evening apparently as well as it had ever been since its birth.

Grandmama, (the good ladies that go under this name are too often the determined enemies, both to the physical and moral well-being of young people;) grandmama had ordered the child in question something "comforting and supporting," in the shape of solid meat, of no inconsiderable quantity, just before bed-time: in the night, the fearful noise and frightful struggle were again heard and witnessed; and death, on this second attempt, succeeded in the seizure of its victim at about the same period in the evening of the ensuing day that the "doctors" had been laughed at for their caution, and practically derided and opposed on the preceding.

In the second case, the recurrence of the croupal inflammation was plainly caused by an injurious exposure to the cold air.

OPIUM.

At a late meeting of the London Medical Society, Mr. Wray, an eminent surgeon of London, related some instances of individuals, whom he had roused from a state of stupor, (occasioned by swallowing large doses of tincture of opium,) by dashing suddenly and repeatedly, on their heads, basins-full of cold water. The effects, in all the cases, were very remarkable: the stupor was so completely removed, that the patients were able to swallow emetic draughts, which succeeded in emptying the stomachs, and in obviating any bad consequences.

Honey a cure for the Gravel.

A number of years ago, says a correspondent, I was much afflicted with the gravel, and twice in serious danger, from small stones lodging in the passage. I met with a gentleman who had been in my situation, and got rid of that disorder by sweetening his tea with half honey and half sugar. I adopted this remedy and found it effectual. After being fully clear of my disease, about ten years I declined taking honey, and in about three months I had a violent fit of my old complaint. I then renewed my practice of taking honey in my tea, and am now more than three score and ten, and have not, for the last twenty-seven years, had the smallest symptom of the gravel. I have recommended my prescription to many of my acquaintance, and have never known it fail.

The Corrector.

THE FLORIDAS.

The East Florida Herald estimates the number of acres in East Florida at 40 millions, and in West Florida at 10 millions. East Florida is 350 miles in length, and varies in breadth from 50 miles at the Cape, to 240 miles on the Georgia frontier. West Florida is 150 miles long, and has an average breadth of 40 miles. A great part of the soil of West Florida is said to be barren, while that of East Florida is adapted to the culture of sugar, cotton, rice, corn, oranges, &c. Cattle and swine are easily raised—the latter fatten on a root that grows spontaneously. The river St. Johns runs through the centre of the country for more than two hundred miles, and is abundantly stored with fish.

HIEROGLYPHICS.

It is stated in the Paris Moniteur, of Oct. 1st, that M. Champollion has discovered a method of interpreting the hieroglyphic inscriptions found on the monuments of Egypt, which have for so many ages puzzled the learned. This discovery, it is affirmed, will be one of the most important in modern times, and the most fertile in its application to ancient learning.

TIME goes on with an unabating step; he will neither bow to us as he goes along, nor look back even to bid us a last farwell; he only tells us that he is going, and that, ere long, we must follow him to eternity; and the flowers of nature, and the plenty which sustains, and the friends who bless us, and the splendour that delights, and the allurements that beguile, must wither in his grasp At his voice, the unwary may well be dismayed, the vile tremble, and the frivolous be sad; while the upright may listen to it with tranquillity and joy The history of his career is replete with lessons of instruction for all. *Salem Gazette.*

Nothing spoils human nature more than false zeal. The *good-nature* of an Heathen is more God-like than the furious *zeal* of a Christian.

MR. SULLIVAN'S ADDRESS.

PUBLISHED by Subscription, and for sale at this office, and also at Cummings & Hilliard's, an ADDRESS *delivered at the Seventh Anniversary of the Massachusetts Peace Society*, Dec. 5, 1822. By Hon. RICHARD SULLIVAN. Feb. 14.

TRUE MESSIAH EXALTED.

A THIRD EDITION of this deservedly popular Tract has just been published by John Prentiss, Esq. Keene, (N. H.) and is now for sale at this office—price 75 cts. per doz. $5 per hundred.
Feb. 14.

PAXTON'S ILLUSTRATION.

CUMMINGS & HILLIARD have just received *Paxton's Illustration of the Holy Scriptures.*—1. From the Geography of the East. 2. From the Natural History of the East. 3. From the Customs of Ancient and Modern Nations; with Notes—by the Rev. Ira Chase, A. M.

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FOR sale, at CUMMINGS & HILLIARD'S, No. 1, *Cornhill*, "THE FRIEND OF YOUTH, or a new Selection of Lessons in prose and verse, for Schools and Families, to imbue the Young with sentiments of Piety, Humanity, and Universal Benevolence. By NOAH WORCESTER, D. D.

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